/118 cont./

178 structure over a two-fold, symmetrical one, could not survive
571 after the dispersal of the Terêna and the resulting disorganization of the local groups. We should also add to this the kinship system itself, which, thanks to the unity of the "sibling" group, made even much more difficult the survival of the tribal organization, insofar as it reduced considerably the marriage possibilities, already so limited by the strata. In the face of this, it can be said that such a structure is rigid, as opposed to the flexible type mentioned by the members of the Seminar on Acculturation when they refer to the possibility of a typological differentiation of the internal structures of cultural systems. (188)

188. Social Science Research Council, 1954:976-977.

177 The counterpart of the disappearance of the old social
571 structure was the adoption of an associative system, still vague, but which emerged from the neo-Brazilian communities that formed along the paths of the pioneering settlers. Monogamy, the nuclear family as a dwelling unit, greater freedom in the choice of a spouse, and the compadrío system, for example, were cultural complexes incorporated into the tribal culture
178 that transformed completely the traditional way of life. But
571 not even by this did the Terêna lose their "tribal consciousness,"
619 even though it had been traumatized by the breakdown of the old infra-structure and by its dislocation from the old value system, its religion, and its mythology. At least those Terêna who remained in their aldeas, or who reorganized into relatively autonomous communities (such as those of group (b) had land on which to live and to cultivate, and as a result could have a group life and thus keep alive /119/ the "tribal we" and postpone indefinitely their assimilation into Brazilian society.

6:Oliveira E-5 (1955-1958)1961 SK7 Guana SK7
Terena

population. The status of *warrior hero* came to be a goal for all males, giving the Xuna-Xati an intensely integrative function in the lical groups, by means of the correspondences and adjustments in the roles of the warriors and in their acquired social rights. On the other hand, by also stimulating skill and bravery in combat, it helped physically to preserve Terena society.

5. The Kinship System

Except for minor differences which do not affect the structure, our analysis of the Terena kinship system corresponds with that recorded by oberg (1949) and Altenfelder Silva (1949). We will limit ourselves, therefore, to classifying it as of the "Hawaiian" type, following Murdock (1951 : 64), and to analyzing certain important relationships that have a bearing on the problems dealt with in this paper.

Examining the kinship system we find that consanguineous marriage was prohibited. Neither marriage among cousins, whether parallel or cross-cousins, nor between uncle/niece and nephew/aun was permitted (cf. Figure V). Sexual relations between children of father's and mother's brothers and sisters was considered incestuous, since all the children were treated as siblings. Thus Terena society, by laying emphasis on the solidarity of a group of brothers and sisters in a fashion that accords well with the principle of the unity of the sibling group (Radcliffe-Brown, 1952 : 64-67), reduced even more the permitted area for matrimony, already greatly reduced by stratum and moiety endogamy. A marriage that seemingly would be permitted or perhaps even preferred, between children of siblings of the opposite sex of Ego, i. e., those persons classified as Nevongé, is actually impossible because of the Terena emphasis on the solidarity of the sibling group. Wheter or not such a marriage was once permitted as the kinship terminology seems to imply, cannot be conclusively answered on the basis of the evidence in hand. Present day Terena deny it categorically. And not even tribal mythology presents us with a clue, as it does in the case of marriage between in-laws.

Among affinal relations, the preferred marriage seems to have been with the spouse of a dead brother or sister, i. e., sororate and levirate marriage. Along with these forms there also existed simple and sororal polygyny although these were not necessarily preferred forms. To a certain extent these exist down to the present, although they are now resisted by the community, as was notably one case of sororal polygyny in Cachoerinha.[12] As to sororate and levirate marriage, we found

[12] Today this type of barriage is very rare. We heard of only this case and one other in the village of Brejão. In both cases the husbands and their wives